

...THE...  
**CONVERTED CATHOLIC**

EDITED BY REV. JAMES A. O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xii: 32.

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**EDITORIAL NOTES.**

THE ceaseless flight of time, which has brought us to the close of another year, makes us all pause and ask what we have done during 1905. In answering that question we are apt to be discouraged, for like that forceful Englishman who labored so successfully in South Africa, each one of us can also say:

"So little done,  
So much to do!"

But listen to the provision that the good God has made for us, by the mouth of the prophet Micah: "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea."

While a survey of our efforts—so many of which have appeared ineffectual—during the year may well cause us to be dissatisfied with ourselves, and such examination cannot be otherwise than profitable, we will be encouraged, strengthened and comforted by the consideration of the promises contained in the prophet's words.

To undo the past—whether our actions have been of omission or commission—would be a fruitless undertaking; but in the strength of God we can forget those things that are behind, and press forward towards the mark for the prize of our high calling in Christ Jesus. "He pardoneth iniquity, and passeth by the transgression, and delighteth in mercy." If, in leaving the Old Year behind, with its sorrows, transgressions and mistakes, we turn our faces to our God with the consecrated purpose of more zealous service, "He will turn again. He will have compassion upon us."

Though at this season of Christmas, which is so universally observed in social intercourse and friendly greeting, the real meaning of the Incarnation is too often forgotten, it remains forever true that the Son of God became man, not taking the nature of angels, but it behooved Him to be made like unto His brethren. His coming on the earth was for us, and if we receive Him in faith and trust, and then become co-workers with Him in the salvation of souls He will be with us all through the New Year, as we pray He may be even now this Christmas time.

**THE CONVERTED CATHOLIC.**

A MONTHLY MAGAZINE.

Specially designed for the enlightenment of  
Roman Catholics and their conversion  
to Evangelical Christianity.

JAMES A. O'CONNOR, PUBLISHER.

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class matter.

This number of the Magazine, the last of Volume XXII, closes the subscription year. We hope all our friends will renew promptly, and that new readers will become regular subscribers.

This Volume of the Magazine (XXII) will be handsomely bound in cloth for the library. Price, \$1.25.

**The Anniversary Fund.**

At the Twenty-fifth Anniversary services of Christ's Mission, which were held last December and continued until May of this year, contributions to an Anniversary Fund were made, which in cash and promises amounted to \$2,000. Many of the promises are still unpaid—four of one hundred dollars each, five of fifty each, and some smaller sums. But we are confident these will come in good time. The Fund is still open. Last month a dear friend in Illinois sent ten dollars; fifty dollars were received during the summer; and five dollars came to one of the Trustees of the Mission. This Fund is to perpetuate the work of the Mission. All the friends who are interested in the work can be factors in perpetuating it, even as they have sustained it all these years past. A work such as Christ's Mission and this Magazine should not be allowed to languish or die for lack of the means necessary to carry it on. All who have

followed its course these many years of its existence know what the work is. Opposition to the Roman Catholic Church in all its plots and schemes, especially in its perversion of the truth of God, goes hand in hand with strenuous efforts for the conversion of the people who have been so grossly deceived by Popes and priests. We do not condemn the people nor expose the iniquity of the priests or lay bare their moral turpitude, but present Christ to them as the great Physician who will heal all their diseases and forgive their sins, if they will come to Him and come out of the corruption in doctrine and practice which is inherent in Roman Catholicism. The Word of God condemns that Church, the love of liberty in the human breast condemns it, every soul that desires union with God condemns it, and the command of God to every one in subjection to that Church is "Come out of her, and be not partakers of her iniquity."

The blessing of God has attended this work for twenty-six years, and those who have been held in spiritual bondage, priests and people in large numbers, have been delivered from the yoke of Rome and led to the Saviour. At all the meetings in the Mission and in every issue of the Magazine Christ is lifted up as the Saviour of sinners, and His promise is that where that is done He will draw them to Himself and by His power make them children of God. Such a work should be perpetuated.

**Christ's Mission Work.**

## FORM OF REQUEST.

I give and bequeath to Christ's Mission, organized in the City of New York, the sum of \$..... to be applied to the uses and purposes of said Mission

All communications can be addressed to James A. O'Connor, Secretary of the Board of Trustees, at the Mission House, 142 West Twenty-first St., New York.

## EUROPEAN NOTES.

BY THE EDITOR.

## III.

**F**REEDOM from State control has characterized the Free Church of France (*L'Eglise Libre* as distinguished from *L'Eglise Reformée*) which in the various denominations, as with us in America and the Non-conformists in England, has been dependent on the people for the maintenance of the places of worship and the support of the pastors, evangelists and other workers. The passage of the bill for the separation of Church and State will bring all the Protestant churches into harmony for the evangelization of France. That is what is needed. Evangelism and not Churchism, the elementary doctrines of the Bible and not dogmatic theology, the preaching of the Gospel as the power of God unto salvation, and not ceremonial rites and sacraments are the requisites for a revival of religion in France. The Rev. Dr. Alfred E. Myers, the associate of the Rev. Dr. David James Burrell in the Marble Collegiate Reformed Church, this city, visited parts of France in August which I could not cover, and in the country districts he found the people responding to the preaching of the zealous pastors who by posters and circulars invited them to hear what God had done for their souls through His Son, Jesus Christ. The hands of those evangelical pastors, evangelists and missionaries should be held up and their hearts strengthened and comforted by the Christians of this country who are interested in France. And what

American is there who does not admire that beautiful country and its people, more now than ever when the Republic is so firmly established. The Roman Church has destroyed the faith of the people in the supernatural, and it has used every means at its command to destroy the Republic. The love of liberty in the hearts of the French people has frustrated Rome's plots and schemes, and the Republic lives. Let the love of God be shed abroad in their hearts by the Holy Spirit through the preaching of the Gospel of the Son of God, and they shall be free indeed.

With the exception of the aristocracy, the titled families, and their dependents, the French people have become utterly alienated from the Roman Catholic Church. It was not so when I was at school in Paris forty years ago. Then the priests were respected and the churches were well attended. Great preachers could be heard in the cathedrals in all the large cities and the congregations comprised the court officials and the men of prominence in all the departments. There was a certain flavor of Gallicanism and independent thought in the ranks of the clergy in those days, despite the Jesuitical tendency of the Empress Eugénie—Napoleon III was indifferent and graceless—and the thinking people of France lent willing ears to the great orators who sought to reconcile faith and reason and liberalism with Roman Catholicism. Father Hyacinthe Loyson was the last of these great orators, and his secession from the Church of Rome on the declaration of the dogma of

Papal Infallibility in 1870 marked the close of that period of prosperity in the Catholic Church in France. Now there are no great clerical orators—they have no theme of liberty and progress—and the churches are empty and the people are practically without faith in revealed religion. Paris is still the center of fashion, the gayest city in Europe, and the people are as interesting as they always have been, but all respect for the Roman Catholic religion has vanished.

During my visit in France I had some experience of the popular feeling toward the Church. I remembered that the leading Roman Catholic paper in Paris was *L'Univers*, of which Louis Veuillot was the editor. Wishing to obtain a copy I asked for it in the kiosks, or news-stands, but was told that it was not on sale by the dealers. I tried one kiosk after another, with the same result. When I told one of the attendants that it was a great Catholic journal, she said, "That does not matter." Seeing her disposition, I remarked quietly, "Well, it is no great loss to you if you do not keep the paper for sale." Whereupon she laughed merrily and said, "No, indeed, it is neither a loss to us nor to the public if such a paper be not circulated."

I made one more effort to obtain a copy at a kiosk where papers of various countries were displayed. But I had scarcely named *L'Univers* when the man who presided at the stand roared at me, "How dare you ask for that paper here? We do not keep a sheet like that; it is no good. Away with

you! and don't come here again." As he was a large, powerful man, I did not tarry to question him further.

Another striking illustration of the disrespect the French people entertain for the Roman Church and its officials was afforded one evening, when in a crowded street, one of the great boulevards, two well-dressed young men hooted a priest who was passing by. The priest, clad in a long black robe and shovel hat, was quietly moving amid the throng when these young men brushed against him and used some opprobrious words that excited his wrath. With flushed face he turned on them, and with uplifted hands remonstrated with them. But they did not cease their recriminations until he walked away. A policeman was standing by, but he did not interfere, neither did any of the pedestrians.

The daily papers of Paris likewise show dislike for the clergy. Every day one will find in some journal the report of a clerical scandal or a sneer or a gibe at the holy fathers. And unlike the practice in our country where Roman Catholic clerical offenders are shielded by the press and the officers of the law, the courts in France deal summary justice to the priests who violate the laws of decency and morality.

The Roman Catholic Church in France has received what she has merited. She has made a travesty of the religion of Christ, and the wrath of God has fallen upon her. God will not be mocked by such a perversion of Christianity.

While writing these notes we

have received from the Rev. H. Merle D'Aubigné, of Paris, the manuscript of a sermon which he delivered in the American Presbyterian Church, Paris, on the religious condition of France and the law for the separation of Church and State. Dr. D'Aubigné preached this sermon in September, when the Rev. Dr. Charles H. Parkhurst, of the Madison Square Presbyterian Church, this city, was present, with many other Americans, and Dr. Parkhurst requested that the sermon should be published. It will appear in the next issue of *THE CONVERTED CATHOLIC*, January, 1906. I was not in Paris the Sunday Dr. D'Aubigné preached this sermon, but I attended service in the American Presbyterian Church two Sundays later, October 8—my last Sunday in Europe—and the pastor of the church, the Rev. Chauncey Goodrich, who so acceptably ministers to the congregation, kindly told me about the sermon. When I called on Dr. D'Aubigné next day he graciously consented to send me a copy of the sermon. As he is a son of the great historian of the Reformation of the sixteenth century, it can easily be understood that he is an evangelical of the best type. He and his brother, who is also an evangelical minister, have inherited much of the talent of their great father. The hours passed in Dr. D'Aubigné's home were among the most enjoyable during my visit to Paris.

These "European Notes" will be continued in *THE CONVERTED CATHOLIC* next year. It is earnestly hoped all the present subscribers will continue to read the Magazine in 1906. Though I did not go to Rome and did not see the Pope, I hope to have some interesting things to say in Volume XXIII, beginning January, 1906.

#### THE WALDENSIAN CHURCH.

This is the oldest Christian Church in Europe, if not in the world—leaving out the Greek and Roman organizations, which are so infected with gross superstitions and pagan practices that the Christian doctrine is made void.

The existence and continuity of the Waldensian Church from the time of Peter Waldo in the thirteenth century to our day can be accounted for by the purity of the Biblical doctrine taught and the heroic struggles of the people—even unto death—for the preservation of the evangelical faith. Hundreds of thousands of martyrs to the faith during the centuries are on record in the persecutions endured by the Vaudois from the Roman Church.

It was one of the greatest privileges of my life to be invited to the Synod of this historic Church and to speak to the assembled delegates at Torre Pellice, near Turin, Italy, on September 8. By request I delivered the address in the French language, in which I thought I was rather rusty until the hearty applause of the Synod made me feel at ease. J. A. O'C.

#### Address at Waldensian Synod.

It is a great pleasure for me to be with you to-day, especially when I remember that the Waldensian people are known all over the world as having been for centuries brave and heroic in their maintenance of the truth of evangelical Christianity. As for the Christians of America, whom I have the honor of representing here to-day, we not only know your history, both past and present, but we recognize its value to the Protestants of all lands.

In matters of faith we are the spiritual heirs of the Waldensian

Church, that living epistle that has proclaimed the truths of the pure Gospel through all these centuries.

We not only recognize but most highly appreciate your principles, your struggles and your glorious roll of martyrs for the faith.

While the world has been, through the night of centuries, lost in the darkness of superstition, you have held on high the light of the Gospel of Christ; you have dispelled the darkness, and slain superstitions by your fidelity to the living Word of God.

All through the centuries you have successfully undertaken the work of the evangelization of your own country; for fifty years you have given it a permanent organization, and you have worked with renewed energy and zeal. Let me assure you of my deepest sympathy with you and profoundest interest in all that you do towards the accomplishment of that task. For it is my work also to labor for the evangelization of Roman Catholics. I have been engaged in that work in America for twenty-six years, and every day I thank God for His boundless mercy in leading me, who was aforesaid in bondage in the darkness of Catholicism, into the marvelous light of the pure Gospel of Jesus Christ.

It is the same enemies that we have to fight—the world, with all its sins and iniquities, masquerading under the guise of religion, and the errors and superstitions of men.

Be of good courage, dear brethren; in America you have devoted friends who pursue the same object, who admire the work which your Church does with so much

zeal, and ask nothing better than to help it forward by their prayers and to give you the means to send evangelists to carry the Gospel through the length and breadth of your beautiful country of Italy.

May God bless and prosper you in all that you undertake for the honor of His name and the extension of His Kingdom!

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REPLY OF MODERATOR G. P. PONS, D.D.

To these words the President of the Conference, Rev. G. P. Pons, D.D., made reply in the following words: "We thank you sincerely for your words of love and appreciation. The Waldenses joyfully extend the hand of fellowship to any and all who will carry the Gospel to the Roman Catholics. We most heartily congratulate you upon having received that commission, and upon having fulfilled it by twenty-six years of faithful service to the Master. We hope that it will be given you still to devote many years to that beautiful labor of love and faith.

"Roman Catholicism is endeavoring, by modifying some of its outward forms, to gain converts from among the Protestants of America. We are sure that you will endeavor to frustrate that project with all your powers. Truth is on our side, and, by the grace of God, it will triumph sooner or later, if we are but faithful to Him and to His cause.

"We thank you most sincerely for your kind offer to come to our help in our evangelistic work. This year we have sent a representative to America to place our cause before the Christian public, and necessity will compel us to send others in the future; it is very pleasant for us to anticipate the fraternal welcome that they will receive at your hands. May God go with you, and bless you abundantly!"



## CHRIST'S MISSION SERVICES.

(Reported for THE CONVERTED CATHOLIC.)

THE last two Sundays of the month of November were marked by very interesting and helpful services in the chapel of Christ's Mission. There was a good attendance in the afternoon of Sunday, November 19, when Pastor O'Connor preached. Not the least interested in the congregation was the Rev. Jeremiah J. Crowley, the celebrated Chicago priest who has laid bare the iniquities of the high priests of Rome in the western metropolis in his famous book, "The Parochial School, a Curse to the Church and a Menace to the Nation." Father Crowley, as he is still called, for he has not come out of the Roman Church, seemed to be intensely interested in the services. Though he had called at Christ's Mission several times before and had learned what the spirit of the Mission was in helping Catholics and all others to come out of sin and superstition into the truth as it is in Jesus, it was the first service he had attended where a former priest was the preacher. The exposition of Gospel truth on this occasion was of a nature to be apprehended by a priest of Rome who had not yet surrendered mind and heart to Him who is the Way, the Truth and the Life, and whose promise, "I will give you rest," follows the acceptance of His invitation, "Come unto Me."

The congregation cordially greeted Father Crowley at the close of the meeting, and many prayerfully bade him "stand fast in the Lord" and "be not entangled again in the

yoke of bondage." As he is a man of fine physique, in the prime of life, of broad culture and imposing presence, he graciously accepted the greeting of the congregation. During the week that he was in New York he attended the sessions of the Conference of the Federation of the Churches which were held in Carnegie Hall, and heard the addresses of the learned men assembled there as the representatives of thirty Protestant denominations.

At this service on November 19 there was also present for the first time a granddaughter of General W. T. Harris, one of the few surviving generals of the Civil War. General Harris was one of the judges that tried the assassins of President Lincoln, and his work, "The Assassination of President Lincoln," is a standard authority on the great tragedy that marked the close of the War of the Rebellion. For many years General Harris has been a great admirer of the work of Christ's Mission and THE CONVERTED CATHOLIC, and has contributed many articles to the Magazine, which for their strength and clearness in Christian testimony and the experiences of a soldier of high rank in the army during the great conflict, have not been surpassed in beauty and vividness of expression. Miss Ruth Harris, his granddaughter, is a gifted singer, a member of the choir of one of the large city churches, and it was a great pleasure to the congregation of Christ's Mission to hear the fine voice of this young lady in Gospel

hymns at this service. "When I left our home in Virginia," said the young lady in the most charming manner at the close of the meeting, "I promised grandfather that I would visit Christ's Mission, and bring to all here the assurance of his warmest love and admiration for the work it is doing, and now that I have fulfilled that duty and come here for his sake, I promise you I shall come again and again, for my own sake."

#### THE CHURCH—BINDING AND LOOSING.

On Sunday, November 26, Pastor O'Connor read Matthew XVIII, 1-4 and 15-20. With regard to verse 17: "And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican," he said that the words of this verse afford the first instance in which Jesus Christ had used the word "church." Wherever any number of persons is gathered together a congregation is formed, and the first meaning of the Greek word *ekklesia* was a gathering of believers, and wherever Christ is with a number of His believing people, there is a Christian church; but the persons who compose this church must all be believers in Him, exercising saving faith in His atoning sacrifice. In its larger meaning, of course, the Church of Christ includes all such followers of His.

There were churches before the time of Jesus; there was the Jewish church in the wilderness, and there were the Jewish congregations of worshipers of God in later years. Some of the men who presided over

these bodies were unfaithful and were removed, but the people remained, and they constituted the real Church. There is nothing in the Scripture to warrant the assumption of the men who preside over a church that they have special gifts and powers to lord it over God's heritage and to constitute themselves judges as to who should or should not belong to it. It is the believing of the truth that qualifies any individual to be a member of the true Church of Christ. "As many as believed" were gathered into the church daily. At all times believers constitute the real Church of God. In this chapter, while telling His disciples that where two or three were gathered together in His name, there He was Himself, our Lord gives directions as to the course to be taken by a man who had suffered wrong at the hands of another member; if he failed to settle the matter personally, or by one or two members, he was to bring it before the whole church for discipline. No reference is made to any of its officers, and there is nothing in this passage to suggest that the apostles, as such, or any individuals in the church had any authority to "bind on earth"—if any "binding" or "loosing" was to be done at all, it was to be the act of the whole body.

And the recalcitrant brother, if he refused to listen to the voice of the whole body, was to be cut off from fellowship until he should bring forth fruits meet for repentance. But it is not in the power of any man to cleanse the heart or to forgive sin, either upon his own initiative or as a representative of God.



## THE SURRENDERED CRUCIFIX.

The Rev. John McCormick, of the Seamen's Friend Society, was introduced by Pastor O'Connor at the service on November 26, and said that in his sailors' home for many years *THE CONVERTED CATHOLIC* was read aloud during the evening of the day on which it arrived for the benefit of all the company, and that its influence had been of great help and inspiration to him in his work.

Mr. McCormick drew forth a brass crucifix from his pocket that had been given to him by a Belgian sailor who had been converted at the Mission, and who said as he handed it over:

"I have been using this for thirty years, praying to it. But I have never obtained victory over sin by means of it. Now I am completely changed. I have no desire for the sins that I used to love, and I do not need it any more. I am not praying any more to a dead Christ, but to a Christ who is alive forevermore. He has the keys of death and of hell; he gave them to Peter, but he gives them to me, too. Those keys are the privilege and power to succeed against my enemies—all forms of sin—and the grace and love to tell others of His salvation."

Mr. McCormick handed the crucifix to Pastor O'Connor and closed his address with an appeal to his hearers to live every day so that they should indeed be "living epistles, known and read of all men."

## CHURCH AND STATE IN FRANCE.

On this subject Pastor O'Connor said: "Mighty events have been taking place there recently. For

the last hundred years the State has been responsible for the salaries not only of Catholic priests, but of Jewish rabbis and Protestant and Lutheran ministers. The purpose of Napoleon I in making this arrangement was to keep his hand on all institutions of religion, and he rightly judged that the best way to do this was to pay regular salaries to all the ministers."

Pastor O'Connor briefly reviewed the nature of the connection between Church and State during the seventeenth and eighteenth centuries, which led in the end to the confiscation of all the Church property by the people in the French Revolution, and the way in which this mode of compensation to the Church had been devised by Napoleon.

He went on to show how the Third Republic had realized that the Roman Church was hostile to it and that the Republic could not ensure a permanent existence unless the Church ceased its efforts to restore monarchy, either Bourbon or Bonaparte.

The present agitation had really begun several years ago as a result of the Church's fierce opposition to Captain Dreyfus' obtaining justice in his celebrated "case." It opposed him by every effort possible—by its journals, by its social and political power, and by immense sums of money.

As soon as Senator Combes came into power he united with M. Waldeck-Rousseau to carry war into the ranks of the clericals who had tried to destroy the Republic. Curiously enough, he had been reared in the Assumptionist Order, which

had spent millions of dollars in its campaign against the Republic, and whose paper, the *Croix*, had been most active in the clerical propaganda. M. Combes had been a teacher among them for many years when God called him out from the Order and from the Church to do this great work. By this bill the Church will lose eight million dollars a year.

With regard to the effect of the passage of the bill on the French people, Pastor O'Connor pointed out that now the Catholic priests would cease to be officials of the government and would therefore lose the social consideration that has been theirs on this account. During this year alone no fewer than nine hundred priests had notified the Minister of Public Worship that they would leave their pulpits when the payment of their salaries ceased; and there will doubtless be a great exodus from among the forty thousand priests in France during the next few years.

At this crisis the Protestant churches of France are getting ready to meet the situation. The fact that their ministers as well as the priests of Rome were paid by the government has, of course, prevented them from putting emphasis upon distinctive Protestant doctrine, and there has, naturally, been no controversy with regard to Roman errors. This restraint will now be removed and ministers who have a living Gospel to preach will surely find plenty of people ready and willing to hear it.

There has never been such a wide open door for the Gospel in France before. The only God that the peo-

ple know is that of the Mass, which they say is made by the priest; and the only Christ they know is hanging dead on a crucifix.

Let us hope and pray and believe that the Gospel will reach the people now.

#### MR. BULGER'S TESTIMONY.

Before the meeting closed a converted Catholic from Chicago, Mr. Bulger, was introduced and said that he had been born and brought up a Roman Catholic, and taught in his youth that there was no salvation outside the Church of Rome.

"It was my mother's desire that I should be a priest, and so I was sent among the Carmelite Fathers.

"One night I got permission from Father John to examine the Bible, and began to read that marvelous interview between Nicodemus and Christ in John iii. I got down to the sixteenth verse: 'God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life.' I turned to Father John and said, 'What does that mean?'

"Father John replied, 'Exactly what it says.'

"This doesn't say 'Whosoever shall be a Methodist or a Presbyterian or a Roman Catholic shall be saved, but that whosoever believeth in Him shall have everlasting life.'

"I closed the Bible and went back to the farm, and said to my mother, 'I don't need anything more down there,' and told her of my conversation with Father John, adding that I had learned the foundation of true religion to be Christ

Himself, and not any ecclesiastical system.

"But I am sorry to say that though I had found out the true way I did not accept it. But I had a praying wife, who lived what she professed, even though I would not heed her when she prayed for me. I knew from her life that there really was something in Christianity.

"One day I remember bidding my wife goodbye at the Grand Central Depot in New York city, for I am a traveling man. Early next morning in my room at Eric, Pa., I was praying to God for the forgiveness of my sins. I gave my heart to God, then and there, and at 1.15 A. M. on July 18, 1885, I went out to the telegraph office and wired to my wife to have faith in her husband, for he had faith in God. I went on to Chicago, where I stayed with a Catholic family. I told them of my conversion and they said I was crazy, that I had always been a very good Christian, and so on.

"Soon after, my wife and I moved to Chicago. I told her I was going to read the Bible and that I meant to join some church. I did not know which one it would be, but I certainly would not go to a Roman Catholic Church.

"God has blessed me greatly. I have a God who can deliver me from my besetting sins—those sins that we do so easily, you know, and I am resting on the Great Rock—Christ Jesus.

"Just at the time that I most needed spiritual strength somebody sent me a copy of *THE CONVERTED CATHOLIC*. I read it with great pleasure and profit. For many years

we have circulated our copies after reading them, and I have often prayed for Pastor O'Connor and his work, although I have never seen his face until to-day.

"What are you doing, dear friends, individually, to spread this glorious Gospel? Are you telling people, every day, of the saving and keeping power of Christ? If not, I do hope that you will do your utmost to spread the Gospel of Jesus in this way."

### Christ's Mission Incidents.

Pastor O'Connor then said:

A gentleman recently called at Christ's Mission who said he was a native of Boston and had been born and brought up a Roman Catholic. He was a graduate of a Jesuit university, and had some experience in journalism along Roman Catholic lines. He had been eight months in Europe, where his letters of introduction from this side had given him the entree into all circles of society, wherever he went. He had spent one month in Spain and another in Rome. He said when first he began to read *THE CONVERTED CATHOLIC*, years ago, he thought that the statements in it concerning the Roman Church were too severe; but now he declared them far too mild. He has now resolved to emancipate himself from the Roman Catholic Church. Then he said, "One day last summer in Rome I met a high priest on the steps of St. Peter's, who, in conversation, asked if I knew a man named O'Connor in New York. I replied that I had heard of your work, though I had never met you personally. He said, 'That man

ought to be suppressed; he attacks us in the way most destructive to us, by uprooting the doctrines of the Church, and substituting for them the teaching of the Bible.'

"I said to him that what O'Connor said about our Church was not overdrawn, for I had been in Spain, and now I had seen the system in Rome itself. There was no denying the fact that the Church had failed to lift up the people, and had failed in its mission to the world."

At his request I gave the gentleman a letter of introduction to Dr. W. W. White, and he is now taking a course of study at the Bible Teachers' Training College, in this city, in preparation for missionary and educational work in Roman Catholic countries.

#### PRIESTS AT THE MISSION.

Another gentleman who called at the Mission is a priest in one of the large Roman Catholic churches of this city. His visit on November 24 lasted two hours. He is a man of culture and for two years he has been comparing the teachings of the Bible with the doctrines of his Church, and has been preaching Jesus Christ to the exclusion of saints and all other distinctive features of the Roman Catholic Church.

In conversation he supplied me with a new thought. He said: "Do you realize that the Roman Church compels its priests to violate the laws of God? They were originally written on stone, and now they are written on our hearts; but the Church, by its commandments and traditions and superstitions, makes us break them by asserting its own

commandments to be nearer to us than those of the Almighty. Any man may be a blasphemer or openly break any law of God with comparative impunity, but if he were to eat meat on a Friday, or break any other of the Church commandments, he would be severely condemned. I must get away from it before long, else I shall lose my soul."

Of course, I extended a cordial invitation to this gentleman to become a guest of Christ's Mission.

The service was most helpful.

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### God be Merciful to Me!

Sinful, sighing to be blessed;  
Bound and longing to be free;  
Weary waiting for my rest,  
God be merciful to me!

Goodness I have none to plead,  
Sinfulness in all I see;  
I can only bring my need,  
God be merciful to me!

Broken heart and downcast eyes  
Dare not lift themselves to Thee;  
Yet Thou canst interpret sighs,  
God be merciful to me!

From this sinful heart of mine  
To Thy bosom I would flee;  
I am not my own, but Thine;  
God be merciful to me!

There is One beside the Throne,  
And my only hope and plea  
Are in Him, and Him alone;  
God be merciful to me!

He my cause will undertake,  
My Great Advocate will be;  
He's my all: and, for His sake,  
God be merciful to me!

## A MESSAGE FROM THE BLESSED VIRGIN.

BY REV. THOMAS HOUSTON.

"And Jesus stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother."—Matthew xii, 49, 50.

"And Mary said: My spirit hath rejoiced in God my Saviour."—Luke i, 47.

"Whatsoever He saith unto you, do it."—John ii, 5.

**I**N the first part of the second chapter of the Gospel by St. John is the record of a marriage, at which the mother of Jesus was present, as also Jesus and His disciples. As the feast progressed, a lack of wine for the guests became manifest, and the mother of Jesus appealed to Him to supply it; He refused her request, however, and then the holy Mother addressed the servants, in anticipation of what Jesus might do, in the words of the text I have read. And those words form a command from the Virgin Mary that applies to us as much as it did to those servants.

I presume we all have sufficient respect for the Virgin Mary to be willing to do anything she should tell us. If so, she would certainly have us do what Jesus saith unto us. If the Virgin Mary were here in person she would seek to turn our attention away from herself to her Holy Child Jesus, and would urge us to do what He said in preference to anything that she might personally wish us to do.

In order to find out what He does say to us, we ought to furnish ourselves with a copy of the New Testament, as that book contains all He has to say to us. His sayings which fell upon the ears of those who were privileged to be near Him when He uttered them, have been put upon record, are clothed with His authority and are preserved for our learning,

profit and obedience. In the Gospel by Mark Jesus says: "Repent ye and believe the Gospel." (Mark i, 15.) These words state two things that He tells us to do; and out of respect for Him we ought to heed His words, as the Virgin Mary did.

First, He requires us to repent. We are not to understand that we are to do penance, for to repent is an altogether different thing from penance. Doing penance is the performance of some act with merit in view; while to repent is to be so sorry for your sins that you entirely forsake them. It is not sufficient for salvation for us to be sorry for our sins, for if that were all every one has repented; for every one has been sorry for his sins at certain times in his life. But repentance includes forsaking them. It is written, "Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him: and to our God, for He will abundantly pardon;" and again, "Turn ye, for why will ye die?"

A captain on the ocean discovers that his ship is in danger of collision with another vessel; he does not content himself with being sorry for the existence of the peril, but changes his course in order to avoid the disaster which would occur if he kept on his way. If you continue the pursuit of that sinful way which seems good to you, and the end of which is death, you will surely incur

the penalty of eternal death no matter how sorry you may be. Return, therefore, as the Prodigal Son did, and then you will find that your Heavenly Father will run to meet you.

The second thing that the holy Son of the Virgin tells us to do is to believe the Gospel. By the Gospel is meant good news. We are in the habit of receiving and hearing so much bad news that we all ought to be very glad to hear God's news.

First comes good news that God loves you. The Cross of Calvary is a proof of this. This news, however, does not impress you perhaps, as it should, because you feel God loves everybody, and that, therefore, you are lost in the crowd. But I am glad to tell you that God loves you as an individual, just as much as if you were the only sinner on the face of the earth. If you realize this fact as you should it ought to lead you to requite His love. Forget, for the moment, the universality of His love and try to grasp the personality of His love for yourself, and you will find it strangely warming your heart and prompting you to a full surrender of yourself to the Lord of life and glory, who bought your pardon with His own blood upon the tree.

A friend of mine was once preaching at a pleasure resort near Philadelphia, after which he went among the audience distributing tracts. He saw a young woman sitting by herself at one of the tables with a glass of beer in front of her and he put a tract on the table in such a way that she could read the title; and as she read the words, "God loves you," her eyes filled with tears and she looked up into his face and said, "Well, sir,

I am glad some one loves me." She evidently felt that no one loved her, that she had wronged society, and been wronged by it, and the thought that God loves her touched her heart.

I hope you will not permit this assertion to enter in at one ear and go out at the other, but that it will burn its way into your heart—that God loves you! Take it to yourself, do not let your thoughts dwell on the whole world or any other one in it, but say as Paul did, "He loved me and gave himself for me."

Second, it is good news that God loves you *in your sins*. It is written in the epistle to the Romans that while we were yet without strength, in due time, Christ died for the ungodly. He did not wait for us to become good and holy before loving us, for that could never have been, so He set His love upon us while in that ungodly condition with a view to delivering us from it.

Third, it is good news that God loved us sufficiently to save us out of, and from, our sins. He saw that sin was destroying us, and that we were unable to rid ourselves of its guilt and to overcoming its power; so He took it upon Himself; His own self bore our sins in His own body on the tree. Herein is love, not that we loved God, but that He first loved us and gave His Son to die for us. Having delivered Him for our offences, He has raised Him again for our justification. God is now satisfied with what Christ has done for us on the cross and we ought all to be so grateful to our Redeemer that we shall avail ourselves of His sacrifice.

Fourth, it is good news that God loves all and wishes to save all, irre-



spective of their creed, color or nationality. He is no respecter of persons, Jew, Gentile, barbarian, Scythian, bond or free—Irish, British, German, Norwegian, Swedish, Swiss, Italian, Chinese, Japanese and all other peoples under the sun, are alike precious to Him.

Fifth, it is good news that all we have to do—if it can be called doing—is to believe with the heart unto righteousness and confess with the mouth unto salvation. This belief, though, must be of the heart, and not of the head. To our hearts, if controlled by Christ, He will dictate what we should do and leave undone. The power of Christ in the heart, the hope of glory, will be in us a new force to overcome the sins that have made us aliens to God. Oh brother, believe it; oh sinner, receive it and be saved. Amen.

If the mother of Jesus were here to-night she would tell you to do whatsoever He says unto you; and He tells you to come unto Him and He will give you rest. She said herself that her spirit rejoiced in God her Saviour; so that she would assuredly tell you to exercise saving faith in Christ as the only Mediator between God and man.

Jesus invites you to come unto Him, to believe the Gospel, to accept the salvation He bought with His own blood, and the blessed mother's message to you is to accept the invitation of her Divine Son. All, therefore, who regard the mother of Jesus with respect and admiration should take heed to her message, obey her command and follow her example by coming to Him, direct, as their Saviour, and proving the truth of His promises for themselves.

## THE CLOSING YEAR.

The year that ends with this month has been one of sore trial to the hearts of the workers in Christ's Mission. The Almighty Father, the Author of life and death, has exercised His sovereign right in taking to Himself the last of the four children He gave the parents who established the Mission in this city twenty-six years ago. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." By their faith in Christ and the sure promise of God in His covenant those called hence being absent in the body are present with the Lord; and this is far better.

With confidence and trust in Him who doth all things well, and believing that all things coming from His hand work together for good, the work of the Mission has been carried on successfully during the year. And so—"giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ," the Mission work proceeds and progresses in all directions.

### DECEASED FRIENDS.

This year has witnessed the departure of many dear and valued friends of the Mission. The Lord took home to Himself Mrs. Mary Grant Cramer, the youngest sister of the great General and President of the United States, Ulysses S. Grant. Mrs. Cramer was one of the sweetest friends the Mission ever had. She was richly endowed with the graces and virtues of the highest type of Christian life, and was a loving personal friend whose presence will be greatly missed.

### MR. THOMPSON O'NEILL.

Before we left the city last summer, some hours of delightful converse were passed in the home of Mr.

Thompson O'Neill, the eldest member of the family that founded the great mercantile house of Hugh O'Neill, on Sixth avenue, New York. Though an invalid at the time, Mr. O'Neill was in the full enjoyment of all his faculties, and his Christian testimony was as clear, edifying and Scriptural as any we ever heard. For more than half a century he was a member of the Reformed Presbyterian Church, and in the various offices he held in the Church was zealous and active in the advancement of the cause of Christ. His fine presence and courtly manners drew people to him, and all who were privileged to know him were better Christians because of the influence of this good man.

Some weeks after this last meeting which has left such a sweet memory in the heart, while we were in France, Mr. O'Neill passed away from this life to enter upon the life eternal. In the fulness of years, loved and honored not only by his own family, but by a large circle of friends, he departed to be with the Lord whom he served faithfully.

#### COLONEL KILIAEN VAN RENSSELAER.

No man of prominence in New York was better loved by all kinds of Christian workers than Col. Kiliaen Van Rensselaer, whose death from heart disease, in his sixty-first year, occurred suddenly on November 26. He was known to all the churches and missions and charitable societies in the city, and by his active participation in all good works was respected and honored by all citizens. As a representative of the best of the old families of New York—his grandfather, General Stephen Van Rensselaer, having been the last of the Patroons, Col. Van Rensselaer was an

exemplar of the best citizenship. As a Christian believer and an elder in the Presbyterian Church, he delighted in the service of the Lord. In his youth he served with distinction as an officer in the Civil War under Generals Grant and Hancock, and as a business man who never forgot that he was a Christian his influence among men of affairs was potent for good. His commanding presence, his genial manner and noble Christian testimony will be missed not only in the Fifth Avenue Presbyterian Church, but in many missions, and especially in Christ's Mission, of which he was a good friend from the early days of the work, since first we met him at the Northfield Conferences, which he frequently attended.

#### REV. ROBERT RUSSELL BOOTH, D.D., LL.D.

The number of good friends of Christ's Mission who have recently departed to be with the Lord forevermore is large. Among them was Dr. Robert Russell Booth, one of the oldest, most honored and learned members of the New York Presbytery, who died in this city last month. For more than twenty years he was a reader and admirer of THE CONVERTED CATHOLIC and he was one of the preachers at the dedication of Christ's Mission building in 1891. He was a great leader in the Presbyterian Church, and had been a Moderator of the General Assembly, the highest office in the Church.

#### BISHOPS JOYCE AND MERRILL.

These two great leaders of the Methodist Episcopal Church, who have also been called to the eternal home, were sympathetic and friendly to the work of the Mission, and many times had a good word to say for this Magazine. Last year Bishop Joyce called

at the Mission to commend a young priest whom he had met in Buenos Aires, Argentina, and who desired to leave the Roman Catholic Church. The priest was received into Christ's Mission soon afterwards. Bishop Joyce's death occurred last summer, and Bishop Merrill died suddenly at an advanced age on a Sunday night last month, after preaching a great sermon that morning in a Brooklyn church.

Other eminent Christians of world-wide fame who have recently died were Sir George Williams, of London, Eng., the founder of the Y. M. C. A., and Dr. Thomas J. Barnardo, the friend of homeless children.

### A Faithful, Beloved Minister.

For many years two brothers, members of the New York Presbytery, Revs. Albert B. King and Frederick La Rue King, have been the kindest and most helpful friends of Christ's Mission. The former is one of the Trustees of the Mission and has contributed to THE CONVERTED CATHOLIC many of its most valuable articles. Several of the chapters of his learned and inspiring book, "The Purple and Scarlet Woman and Her Relatives," had appeared in the Magazine before publication in a volume. The elder brother, Rev. Frederick La Rue King, who died in this city October 18, in his 83d year, was no less interested in this work.

The ancestry of these honored ministers on their father's side was English Puritan, and on their mother's French Huguenot, and the characteristics of these two great Christian races were prominent in both brothers.

After graduating from Princeton

College and the Seminary, the Rev. Frederick L. King was a teacher in the college, and ministered to several churches until the condition of his health compelled his retirement a quarter of a century ago. He was a most lovable man, learned in the Scriptures—his was a "Whole faith in a whole Bible"—and a firm believer in the coming of the Lord to reign with His



Rev. Frederick La Rue King.

saints. His life was so pure and holy that one who knew him well said his "was the whitest soul he had ever met." His sweet and benevolent face and noble presence will be missed by all who knew him. Though a great sufferer from physical ailments, he was a ministering angel to many who needed strength and comfort in the Christian life.

The portrait is by courtesy of the New York "Observer."

### Notes and Comments.

Bishop Hoban (Roman Catholic), of Scranton, Pa., was recently reported as saying:

The Catholic idea of education was the idea which the founders of this country had. It was the idea which the Pilgrim fathers brought over with them, and it was the idea which was indoctrinated into the schools of New England. This idea would prevail to-day in this country had it not been for the fact that the Congregationalists became alarmed by the influx of Irish immigration and feared that New England would become New Ireland. Then it was that education was secularized.

This is absolutely untrue. The exclusion of the Bible from the public schools was entirely the work of the Roman Catholic hierarchy. The Congregationalists had nothing to do with that beyond weakly yielding to the arrogant demands of the Papal agents.

Then again, nothing could be farther from the principles of the Pilgrims than "the Catholic idea of education," which substitutes superstition for science, ignorance for intelligent knowledge, and Papal control of every scholar in every school in the land. The Pilgrims stood for liberty of conscience and the open Bible—two things to which Rome has ever been an inveterate foe; and with good reason, for where she does not destroy them, they destroy her power over the bodies and souls of men.

If any people in the world know the real merits and demerits of the Roman Catholic Church, it should be those who live in the countries where the Papal agents have for

centuries been practically both Church and State—for example, France, Italy, Austria, Spain, Portugal and the South American countries. Yet those people have become so tired of the Papal yoke that now they are refusing to pay any more money in the form of Peter's Pence, for the privilege of wearing it. The syndicate writer, "Marquise de Fontenoy," has a paragraph in a recent issue of the *New York Tribune* assuring the Roman Catholic givers of Peter's Pence of this country "that the money will be well spent and employed with a due regard to the purpose for which it has been subscribed." But the wicked selfishness of Roman Catholics has made a great deal of trouble for the Pope, for it has only been "by cutting down salaries here, abolishing sinecures there, correcting abuses which in some instances have existed for centuries, and by amalgamating a number of offices into one, he has been able to reduce the annual expenditure of the Vatican by several million francs a year."

Houghton, Mifflin & Co., of Boston, have just published a volume on the school days of girls in convents, entitled, "In Our Convent Days," by Agnes Repplier. As an appreciative reviewer says in the *New York Times* literary supplement, November 24, 1905, the author "does not know how to be anything but delightful." The volume seems to be of a humorous character. The writer's assertion in her preface that while "our successors to-day know more than we did (they could not well know less)" contains a truth that is worthy of

consideration by those who think that the instruction given in convents is superior to that afforded by Protestant schools. The education in convent schools is superficial and tends to superstition. Protestant parents who send their children to such schools do them a grievous injury.

Those persons who have been under the impression that our Irish fellow citizens were the main support of the Roman Church in this city may be interested to know that the Italians (who have not yet found out so much about their Church) have superseded them in the good opinion of the hierarchy. At the dedication of a new church at Williamsbridge, N. Y., on October 8, Archbishop Farley is reported in the *New York Times* as having said:

You have here a beautiful church, the gift to you in large part of others. To protect you and your children they have made great sacrifices. You must be aware that there are those who are seeking to destroy your faith. You must know that there are societies spending thousands and thousands of dollars annually to take from you the faith you have brought from the fatherland; they would teach your children another faith. You can help to repay those who have aided you by giving to your faith that loyalty which belongs to it. The Church looks to her Italian children in this city to be the chief bulwark of the faith in the future.

The Church is doomed if the Italians be its only bulwark. They have despoiled it in their own country.

A dispatch from Rochester, N. Y., to the *New York Tribune*, dated November 19, said that Father Francis H.

Sinclair, of St. Peter and St. Paul's Roman Catholic Church, had draped the font of his church in mourning because six weeks had passed since there had been a christening in the church. This action was due rather to the indifference of the parents to the rite of baptism than to the non-arrival of the babies. Evidently large numbers of Roman Catholics are becoming Americanized, and have no faith in the Roman sacraments.

The *New York Catholic News*, October 14, 1905, published the statement of a priest who said:

We have noticed that a great many people, especially young people, have contracted the habit of leaving the church, at the Masses on Sundays, before the priest leaves the altar. As soon as the priest commences the last Gospel these people make a grand rush for the doors to leave the church.

The Mass is the most sacred ceremony in the Roman Catholic Church. When the people lose respect for that, they are in a condition to hear about the Christ "not made with hands," the Son of God, eternal in the heavens, ever living to make intercession for them. The wafer which the priests say they can transform into Christ in the Mass is a lifeless thing made of flour and water, and the people run away from it in their own churches. Let the priests preach a living Christ who is able to save the people from their sins, and they will turn to Him. But the priests do not know Christ as the Saviour, nor His Gospel, which "is the power of God unto salvation for every one that believeth."

### The Influx of "Exiles."

The New York *Herald*, more than any other metropolitan paper, gives gratuitous notices in its announcements of social events of the proceedings of Roman Catholics. Its issue of October 29, 1905, had this item:

To aid the Sisters of Jesus Mary—the community of Sisters exiled from France—and help them in establishing a new home in America, in West Fourteenth street, an interesting performance of Mr. Arthur Wing Pinero's play "The Magistrate" will be given by amateurs in Carnegie Lyceum Theater. Tickets \$1 each.

The influx of the "exiled" nuns and monks whom the French government has been compelled to deprive of their teaching powers in order that the Republic might live—for it is well known that the Roman Church has been bitterly opposed to the republican form of government in France—is becoming very real. Their "exile" is entirely voluntary, but the French people would not support them any longer, nor would they be received in Roman Catholic countries. Spain has more than enough of those leeches, and will not have them. Belgium will not admit them within her borders, neither will Austria nor the Swiss cantons. Of course they will not go to Italy, where those already there are in a semi-starving condition. During our recent visit to Italy we saw monks and nuns everywhere whose privation was evident. On this continent the countries that know them best will have no more nuns and monks; Argentina has passed laws against their admission, Cuba has

forbidden them to land in that fair island, knowing that an invasion of a Papal army of this sort would be as disastrous as the Spanish occupation; Peru is likewise closed against them, and there is no welcome for them in any of the South American republics.

It is only in Protestant lands, like England and the United States, that good-natured people are to be found who will not learn the practical lessons taught by the countries in which these religious orders are indigenous. If the influence of these so-called celibate men and women had been beneficial, and their labors productive of good in their own countries, the Catholic governments of those nations would have been glad to retain their services. But not only is there no sorrow at their departure, but there is positive exultation among the people who desire freedom and prosperity.

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A good friend in renewing his subscription last month, said:

"I appreciate the Magazine's good work, and after reading it I give it to someone else to read or send it to some priests, who receive, I hope, much benefit from it. President Roosevelt ought to read it to get acquainted with the schemes of Rome. May God spare you many more years to do battle against darkness and superstition.—W. H. B."

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From Springfield, Ill., a subscriber writes as follows: "I take this opportunity of writing you a line of appreciation of THE CONVERTED CATHOLIC. We think it is very good. Our copy is handed around, we cannot say how far, and we trust its mission may be accomplished.—M. B."



## ROME'S WAR ON THE PUBLIC SCHOOL.

BY DE WITT C. MORRELL, COUNSELLOR AT LAW, NEW YORK.

**I**N the issue of THE CONVERTED CATHOLIC for December, 1903 (Volume XX), there appeared a short history of the efforts of the Roman Catholic Church to keep the religious garb in the public school in Lima, Livingston county, N. Y., in spite of the civil power of the State.

It was told how the State Superintendent of Public Instruction, Charles R. Skinner, on two distinct appeals to him on identical facts, ordered out the "garb" on the ground that its presence was unconstitutional, and was forbidden by uniform decisions of the Educational Department for many years; ordered a new school house to be built, and the leasing of a school room in a building belonging to the Roman Church stopped; how the Roman Catholic school trustee, elected by a Roman Catholic majority, always present at school district meetings which sustained him in all his acts, refused to obey the superintendent's order, but hired over again the Roman Catholic nuns in their garb as teachers, and leased again the school room in the Roman Catholic building; how the school district refused to erect a new school house in place of the old one, which the district had outgrown; how the superintendent then forbade the collection of a school tax to pay the nuns, and stopped the apportionment to this school of the free school fund; how the trustee, thereupon, locked up the school house; how the superintendent himself hired teachers and

sent his representative to Lima to open school; how the trustee refused to surrender the key to the representative, but threatened him with bodily harm if he broke in, telling him at the same time that he had a force behind him; how the representative forcibly entered the school house, with a posse of deputy sheriffs behind him; how a crowd of Roman Catholics, evidently the force the trustee said he had behind him, were gathering in the school house yard, many of them with their sleeves rolled up, though it was cool weather; how the trustee arrested, on the spot, the representative; how the priest attended the trial and coached the trustee until rebuked by the court; how the trustee threatened to arrest the new teacher for teaching; how the trustee then set up a school which he called a public school, with the nuns in it, with the purpose, no doubt, of some time having the district pay their wages; how boycotts were ordered and the press muzzled; how hundreds of dollars of school district money were misappropriated at school district meetings, run by the Roman Catholic majority; how the brave citizens of Lima were persecuted for making an appeal; how one of the nuns brought legal action to recover the wages stopped by the superintendent; how the fight over the "garb" extended to Albany, where it raged in the legislature for two years with a fierceness seldom, if ever, equaled in the history of legislative fights in this State.

bill after bill legislating the superintendent out of office being introduced and killed; so stand the outlines of the most determined fight the Roman Church yet made in this country to impose her sectarian teaching upon a community at the public expense.

The upshot of the Albany fight is, Mr. Skinner was driven out of the Educational Department, thanks to the then Governor, who is now shunned by the bosses of both parties.

The upshot of the fight at Lima is that the "garb" is out of the school (though this relief may only prove to be temporary), a new school house is being built, and school rooms are no longer hired in a Roman Catholic building. On the other hand, however, the same trustee is still trustee, and still unpunished, and the school district moneys that he illegally used still remain in guilty hands.

The upshot of the suit of the nun in the court is that the court has given her judgment for part of the wages sued for, and has, by that act, overruled the decision of the superintendent, holding the "garb" in the school unconstitutional. This is the greatest victory won by either side during the whole contest.

The nun, however, not satisfied with this great victory over the principle of separation of Church and State in our schools—a principle that lies at the very foundation of their existence—has appealed, and the appeal was heard a few days ago before the Appellate Division at Rochester.

The appeal turns on the question

whether the "garb" is constitutional under Sec. IV, Art. IX, of the State Constitution, which is as follows:

"Neither the State nor any subdivision thereof shall use its property or credit or any public money, or authorize or permit either to be used directly or indirectly in aid or maintenance, other than for examination or inspection, of any school or institution of learning wholly or in part under the control of any religious denomination or in which any denominational tenet or doctrine is taught."

The attorneys for the schools ably argued that the Lima school was "wholly or in part under the control" of the Roman Catholic religious denomination because the teachers in their garb were sent there by the mother superior of their order, and the trustee, himself a Roman Catholic, merely ratified her order; the teachers were bound to obedience to the rules of their order, their wages belonged to their order; because the school was closed on Roman Catholic holy days, the days, often, when the State required school attendance; Roman Catholic prayers were said three times a day; the building, in which part of the school was held, was owned by the Roman Catholic Church and was closed on Roman Catholic holy days; often the nuns did not open school until middle of forenoon because they were attending religious services of their Church; because the teachers were not free moral agents. It can also be said that it was the Roman Church that put and kept the Roman Catholic majority in school district meetings and set the pace

for it and taught it how to move; hence the school district meeting's election of the trustee; its approval of the trustee's refusal to obey the lawful orders of the secular authority and discharge the "sisters" in their "garb." Its approval of the trustee's locking up the school house, of his refusal to surrender the key, of his arrest of the representative, prove the Lima school was "wholly or in part under the control of the Roman Catholic religious denomination."

At a school district meeting the trustee, speaking officially as trustee, reported that "he had read the superintendent's orders to the 'sisters' and they refused to be discharged." The course of the nuns in thereafter continuing to teach constituted a control of the employment of teachers by the Roman Church.

The priest, in court and undoubtedly out of court, too, coached the trustee (who went to confession to him) in his prosecution of the representative for entry into the school house, and so the priest approved the arrest and the locking up of the school house, and, inferentially, instigated both; the act of the priest was the act of the Roman Church, and proves sectarian control. But the trial court held there was no sectarian control "in whole or in part."

The attorneys also argued that denominational tenet or doctrine was taught because the wearing of the "garb" with beads, crucifix and rosary; the addressing of the teacher by the scholar as "Sister" instead of "Miss," constituted an object lesson that taught sectarian-

ism; and that an object lesson can teach sectarianism as well as word of mouth and written sentence.

To many this kind of object lesson seems a more powerful teaching than oral or written teaching, because it is exemplified by the conduct of the person who presents the object lesson before the gaze of the scholar.

The attorneys asked this pertinent question of the court: "Will it be contended that if an altar, with smoking incense, should be erected in a school room, surrounded by lighted candles with a picture of Christ dying on the cross in the background, it would exert no sectarian influence over the mind of the child?"

The political power of the Roman Church has emasculated the magnificent purposes of Sec. IV, Art. IX, of the Constitution. We use the decisions of the courts and the acts of the State Educational Department to prove it.

In the case of *Sargent vs. The Board of Education*, city of Rochester, the court holds that Sec. IV, Art. IX, does not apply to schools in orphan asylums, charitable and penal institutions generally, even when these schools teach the subjects generally taught by the common school, are subject to the regulations of the common school, teach children of taxpayers of all faiths and are supported by public money.

In the Lima school case the court at trial term holds that Sec. IV, Art. IX, does not apply to the garb in the common school.

At Albany the Educational Department paid to sectarian schools for the school year 1903-4, on the

sole condition that they come into the university and submit to its examinations and inspection, \$11,084.10 of public money, a flagrant and dangerous violation of the Constitution. The authorities in the Educational Department responsible for this misuse of public money should be made to pay back, out of their own pockets, every dollar of this \$11,084.10. And as Sec. IV, Art. IX, has only been in the Constitution about ten years, what will be left of it in another ten years?

If the nun wins on the second ground of the superintendent for ordering the garb out of the school—uniform decisions of the department against the “garb”—then back goes the “garb” into the common school at Lima, because the school district is under a Roman Catholic majority at school meetings that is abjectly servile to the Roman Church.

Even should she lose on the second ground, the Roman Church can still control, if she holds her victory on the question of constitutionality, because the Roman Church can elect a subservient head to the Educational Department. There is no reason why the superintendent's decisions can be reversed. The Roman Church has heretofore elected mayors, legislators, judges—why not heads of the Educational Department?

The Lima school fight has continued, openly, for three years; has driven a minister from his pulpit; driven a superintendent out of the Educational Department; threatened to split the Republican party in the State; hastened, if it did not

precipitate, unification; sent to the legislature on a single occasion thirty thousand signatures to one petition; lost to a Republican candidate for governor ten thousand votes, at least, and several thousand to a Presidential candidate. It has done more. It will continue three years more. It goes to the U. S. Supreme Court unless the Roman Church wins this side of it.

The Lima school fight, where bloodshed between Roman Catholic and Protestant was only prevented because the presence of a posse of deputy sheriffs had not been anticipated by the Lima Roman Catholic authorities, and therefore sufficient time had not been allowed for Roman Catholics to gather in the school house yard, shows that the hierarchy will not hesitate to resort to bloodshed to get money for their schools, and also that Roman Catholics will follow and obey them. We understand that every Roman Catholic in Lima was with the trustee.

Mr. Justice P. C. Williams, of Watertown, who wrote the opinion of the Appellate Division in the Sargent case, has been assigned to write the opinion in the Lima case.

The atmosphere of political Romanism seems to envelop almost everything, and almost every position. Before a foe like the Jesuit no formal provision, written into even a Constitution (though of course we must have a constitutional prohibition of the “garb”) can protect the school. In the eternal vigilance of the people themselves lies the only protection for that bulwark of American liberties, the public school.

**FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.**

SIXTH SERIES.

XXXII.

NEW YORK, December, 1905.

Sir:—This being the last month of the year 1905, I would like to bring before you and all the people of your Church certain ideas and principles which would enable you—and all human beings—to realize the goodness, the mercy and the love of God in the revelation He has made in His Word and in the Incarnation of His Son, Jesus Christ. In the natural order we human beings are all sinners, and as sin is opposition to God we are therefore condemned in His sight. But listen to what the beloved disciple John says in the third chapter and sixteenth verse of his Gospel: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." There is no exception in that statement. The natural man, the "carnal minded" cannot discern the things of God, nor understand how an infinitely perfect being could love a sinner. But everyone can understand the meaning of the word "whosoever"—that includes all persons without exception. Whosoever, then, believes in the Son of God can be saved from sin and have eternal life. Are you and the people of your Church excluded? By no means. You and they are among the "whosoever" as much as other human beings. Do you and your people realize this? I think not.

I have written much on this subject in previous open letters to you, and I will only say now that your priestly and sacramental methods in dealing with the people prevent them from realizing the promise of God, that whosoever believeth in Jesus Christ shall be saved. Believing in Christ means acceptance of His teaching and heart devotion to His principles. "With the heart man believeth unto righteousness"—right living and working. Is this characteristic of the Roman Catholic people? I do not say their souls are blacker than the souls of other sinners. "All have sinned and come short of the glory of God." But while "other sinners" have the way of deliverance open to them in the promise of God, your Church, by its commandments, traditions, sacraments and superstitions, stands in the way and prevents them from having access to the presence of the loving Father who gave His Son to be their Saviour.

Again and again I have said in these letters that there is no salvation in the Roman Church except through the hands of the hierarchy and priestly caste. If your Church could save the people, then these letters to you would never have been written and my life work would be in other lines, even as the work of the great leaders of the Reformation of the sixteenth century would not have been necessary. You and your whole body of priests, Cardinal, stand in the way, making void as far as you can the promise of God and preventing the people from enjoying the blessings of believers in Christ.



Now who and what are you and the popes, prelates and priests of your Church that stand in the way and oppose the Gospel—the Good News—of Christ and prevent the people from having free access to Him?

I shall not, on my part, be personal in characterizing the high priests of your Church, through whose hands only the people are taught to believe the love and mercy of God can come to them. I will let one of your own caste tell the story. I refer to the Rev. Jeremiah J. Crowley, a priest of Chicago. He is the latest of your priests whose voice has been raised in exposing to the world the nakedness of the Roman priesthood, from Pope to curate, in the natural condition of sinful men. He has not renounced your Church, he is of your faith. He declares in his book that he is a Catholic priest and that he will die a Catholic. We take him at his word, and here is what he says of the popes, cardinals, prelates and priests of the Holy Roman Catholic Church. He is still "Father" Crowley, a priest of your Church, and what he says is "all in the family."

### **Father Crowley on Priestly Sins.**

In writing of the corruption in the College of Cardinals, Father Crowley quotes on page 108 a paragraph from a recognized Roman Catholic work, Dr. Pastor's "History of the Popes" (pp. 170, 171), which reads:

"The lives of many cardinals, bishops and prelates are a sad spectacle at a time when one man could hold any number of benefices and squander unabashed the revenues derived from them in a career of luxury and vice. The serious corruption in the College of Cardinals began under Pope Sixtus IV, and during the reign of Innocent VIII it increased to such an extent that it became possible by bribery to procure the election of such a successor as Alexander VI. A glance at the lives of Ippolito d'Este, Francesco Lloris, Cæsar Borgia and others is enough to show the character of the members admitted under this Pope into the Senate of the Church. It was not until the reign of Julius II that a partial improvement took place, and even he bestowed the purple on such worthless persons as Sigismondo Gonzaga and Francesco Alidosi."

Crowley's book has also a quotation from another Roman Catholic work, Dr. Alzog's Manual of Universal History, which contains the following statements: "Count Alberic, the brother of Pope Benedict VIII, and John XIX, succeeded, by means of unbounded bribery, in having his son, Theophylactus, a young man of only eighteen and far more proficient in vice than became one of his age, elected Pope under the name of Benedict IX. For eleven years did this young profligate disgrace the chair of St. Peter. One of his successors, Pope Victor III, in speaking of him, said: 'That it was only with feelings of horror that he could relate how disgraceful, outrageous and execrable was the conduct of this man after he had taken priest's orders.' The Romans put up with his misconduct and vices for a time, but seeing that he grew worse . . . from day to day, they . . . drove him from the city. The Emperor, Conrad, . . . rein-



stated him in his office. But on the death of the former (Conrad) Benedict was again forced to leave the city; and his enemies by making liberal distribution of money among the people reconciled public opinion to the election of an anti-pope in the person of John, Bishop of Sabina, who took the name of Sylvester III. After an absence of a few months Benedict was brought back by the powerful family to which he belonged. But he had scarcely been fairly seated on the throne when he gave fresh offence to the people by proposing a marriage between himself and his cousin. The father of the young lady refused to give his consent to the proposed union unless Benedict would first resign the Papacy; and the archpriest John, a man of piety and rectitude of life, fearing the consequences so great a scandal would bring upon the Church, offered him a sum of money to withdraw to private life. Benedict listened with pleasure to these suggestions, and finally consented to resign and retire to live as a private citizen in one of the castles belonging to his family. It was the honest purpose of the archpriest John to raise the Holy See from the degradation to which it had been sunk by the tyranny and the bribery of the nobles; but at the same time conscious that the only way to defeat them was to outbid them in the purchase of the venial populace, he distributed money lavishly but judiciously, and thus secured his own election. He took the name of Gregory VI. But the love of power and notoriety soon grew upon Benedict. He repented of the step he had taken, and coming forth from his privacy, which had now lost its fascination, and supported by his powerful relatives, he again put forth his claims to the Papacy. There were now three persons—Benedict IX, Sylvester III and Gregory VI—claiming the same dignity. This condition of affairs brought grief to the hearts of the well-disposed of all parties, and they, coming together, invited Henry III, of Germany, to put an end to the confusion and restore order. He caused a synod to be convened at Sutri, at which Sylvester III was condemned to the cloister to pass the remainder of his days. Benedict's claims, owing to his resignation, were not taken into account, and Gregory came forward and on his own motion declared, though he had had the best intentions in aiming at the Papacy, there could be no question that his election had been secured by disgraceful bribery, and accompanied by simoniacal heresy, and that in consequence he should of right be deprived of the Papal throne, and did hereby resign it! Accompanied by his disciple, Hildebrand, he afterward retired to the monastery of Clugny. The Romans had sworn that they would not choose another Pope during the lifetime of Gregory, and they therefore begged Henry III, as Patrician of Rome, to make choice of one. Henry elected for the office Suidger, Bishop of Bamberg, who took the name of Clement II."

What a record of these "infallible" Popes of your Church, Cardinal! Yet it is from their hands, and the hands of their successors that the people are taught to expect the salvation of God.

### The Parochial School.

With regard to the parochial school, Rev. Father Crowley merely elaborates what THE CONVERTED CATHOLIC has been saying for years, although he supports his main statements by many interesting and unsavory details. Previous volumes of this Magazine bear witness that the parochial school is not desired by the Roman Catholic people, but is a part of the machinery by which the hierarchy desires to obtain political power in this country. It may interest you, Cardinal, to know what President Roosevelt, for whom Pope Pius X recently expressed such admiration, has said in his book "American Ideals:" "We stand unalterably in favor of the public school system in its entirety. We believe that English, and no other language, is that in which all the school exercises should be conducted. We are against any division of the school fund, and against any appropriation of public money for sectarian purposes. We are against any recognition whatever by the State, in any shape or form, of State-aided parochial schools. . . . The immigrant must learn that we exact full religious toleration and the complete separation of Church and State. He must revere only our flag; not only must it come first, but no other flag should even come second. He must learn to celebrate the Fourth of July instead of St. Patrick's Day (p. 69). . . . The same thing is true of churches. A church which remains foreign, in language or spirit, is doomed" (p. 71).

This is more than enough on this subject, Cardinal. I have let this bold, brave priest, Father Crowley, describe the conditions existing in your Church. His book is full to overflowing of the criminal acts of the priestly sinners who claim to have power from God to forgive the sins of the people and who are the guides and instructors of children in the parochial schools. It is a loathsome record. Will the Catholics in this country continue to sustain an institution that breeds moral corruption and dwarfs the intellects of the rising generation? They will not. The time will come when they will discard the ministrations of the priests and turn to—what? Will they lose all faith in the supernatural like the French people and be Catholics in name without any religion? That will be their condition unless the way of salvation through Jesus Christ alone be made known to them. For more than a quarter of a century, by the divine favor, I have been doing a man's part in making known to these people what God has done for them, and what your Church has not done and could not do, for it stands in the way; and I believe the work of these years has not been in vain. But much more remains to be done. God helping us we shall press on.

As this is Christmas time, Cardinal, I wish you and your people the compliments of the season. I came out of your Church long years ago, but I still love the people. May they also come out, for Christ's sake. Amen.

Yours truly,

JAMES A. O'CONNOR.



